The Western Conference Unitarian

FEBRUARY 1911

A Liberal Religious Magazine devoted to Freedom, Fellowship *and* Character in Religion

"WE ARE CO-LABORERS WITH GOD"

The Western Unitarian Conference

Headquarters: Rooms 514-15-16 175 Dearborn St. - - CHICAGO

President - - Hon. MORTON D. HULL

Vice Presidents { Rev. GEORGE A. THAYER, D. D. / Hon. A. J. SAWYER

Secretary - - Rev. ERNEST C. SMITH

Treasurer - - - Mr. C. K. PITTMAN

The Churches of the Western Unitarian Conference.

OHIO.

CINCINNATI—The First Congregational Church, Reading Rd. and Linton St. Hour of service, 11 A. M. Rev. George A. Thayer, D. D., 304 Oak St.

CLEVELAND—Church of the Unity, Euclid and Genesee Aves. Hour of service, 11 A. M., Rev. Minot O. Simons, 1867 Crawford Rd, N. E.

DAYTON—First Unitarian Church. Services at 3 P. M. in auditorium of the Young Woman's League. Rev. Troward H. Marshall. 530 Lexington Ave.,

MARIETTA—First Unitarian Church, Putnam and Third Sts. Hours of service, 10:30 A. M., and 4 P. M. Rev. E. Alfred Coil.

SALEM—Unity Church, Pioneer Bldg., Garfield Ave. and E. Main St. Hour of service, 11 A. M.

TOLEDO—First Unitarian Church, Ashland Ave. and Prescott St. Hour of service, 10:30 A. M. Rev. Abraham M. Rihbany, 4 Ashland Place.

YOUNGSTOWN—First Unitarian Church, Elm St. and Bissell Ave. Hour of service, 10:30 A. M. Rev. Horace Westwood, 1321 Kensington Ave.

MICHIGAN.

ANN ARBOR—First Unitarian Church, State and Huron Sts. Hours of service, 10:30 A. M. and 7:30 P. M. Rev. Percy Dawson.

BENDON—Union Church. Hour of service, 8 P. M., Friday, fortnightly. Rev. A. B. Hills, Traverse City, Mich.

BROOKLYN—Unitarian Church. Occasional service.

DETROIT—First Congregational Unitarian Society, Woodward Ave. and Edmund Place. Hour of service, 10:30 A. M. Rev. Eugene R. Shippen, 926 Cass Ave.

GRAND HAVEN—First Unitarian Society, Washington St. between Third and Fourth Sts. Hour of service, 7 P. M.

GRAND RAPIDS—All Souls Church, Sheldon and Oakes Sts. Hours of service, 10:30 A. M. and 7:30 P. M. Rev. H. B. Bard, 22 Paris Ave.

GRAND RAPIDS—Holland Unitarian Church. Michigan Ave. and N. Ionia St. Hour of service, 10:30 A. M. Rev. B. A. VanSluyters, R. F. D. 9.

HARRIETTA—People's Church—Hour of service, 7 P. M. third Sunday of month. Rev. B. A. Hills, Traverse City, Mich.

JACKSON—First Unitarian Society, Jackson and Washington Sts. Hour of service, 10:30 A. M. Rev. A. B. Curtis.

KALAMAZOO—People's Church, Park and Lovell Sts. Hours of service, 10:30 A. M. and 7 P. M.

MOUNT PLEASANT—First Congregational Society Hours of service, 10:30 A. M. and 7 P. M.

ONSTED—People's Church. Hour of service, 11 A. M. Occasional services.

SHERWOOD—Unity Church. Hour of service 7:30 P. M. on alternate Sundays.

TRAVERSE CITY—Emerson Unitarian Church. Hour of service 7 P. M., first, second and fourth Sundays of month. Rev. B. A. Hills, 303 W. 12th St.

INDIANA.

INDIANAPOLIS—All Souls Unitarian Church, Alabama St, near Fifteenth. Hour of service, 11 A. M. and 7:45 P. M., when specially announced. Rev. Frank S. C. Wicks, 2041 Talbot Ave.

HOBART—First Unitarian Church. Hour of service, 7:30 P. M., on alternate Sundays.

ILLINOIS.

ALTON—First Unitarian Church, 110 East Third St. Hour of service, 11 A. M. Rev. Howard MacQueary.

BLOOMINGTON—Unitarian Church, East and Jefferson Sts. Hour of service, 10:30 A. M. Rev. J. H. Mueller, 506 E. Chestnut St.

BUDA—Union Christian Society. Hour of service, 2:30 P. M. Rev. C. A. Polson.

CHICAGO—First Unitarian Society (Memorial Chapel), Fifty-seventh St. and Woodlawn Ave. Hour of service, 11 A. M. Rev. W. Hanson Pulsford, 1174 E. 57th St.

CHICAGO—Unity Church, Barry Ave., near Evanston Ave. Hour of service, 11 A. M. Rev. Fred V. Hawley, 4232 N. Hermitage Ave.

CHICAGO—Third Unitarian Church, W. Monroe St., near Kedzie Ave. Hour of service, 10:45 A. M. Rev. M. Rowena Morse, Ph. D.

CHICAGO—First Swedish Unitarian Church, Viking Temple, Sheffield Ave., and School St., Hour of service, 11 A. M.
A. M. Rev. August Dellgren, 1529 E. Wellington Ave.

EVANSTON—Church of All Souls, Chicago Ave. Hour of service, 11 A. M. Rev. J. Vila Blake, 122 Ashland Blvd., Chicago.

GENEVA—First Unitarian Society. Hour of service, 4 P. M.

GENESEO—First Unitarian Society. Hours of service, 10:45 A. M. and 7:30 P. M. Rev. David M. Kirkpatrick.

HINSDALE—Unity Church. Hour of service, 10:45 A. M. Rev. J. M. A. Spence.

MOLINE—First Unitarian Church, 16th St. and 6th Ave. Hour of service, 7:45 P. M.

QUINCY—Second Congregational Church, 633 Main St. Hour of service, 10:30 A. M. Rev. C. F. Elliott, 1426 Vermont St.

(*Continued on third page of cover.*)

The

Western Conference Unitarian

Vol. VII FEBRUARY, 1911 No. 2

PUBLISHED MONTHLY, EXCEPT JULY AND AUGUST, BY THE

Western Unitarian Conference
175 Dearborn St. - CHICAGO.
Telephone Central 1917

"Entered as second-class matter Sept. 1, 1910, at the post-office at Chicago, Ill., under the act of March 3, 1879."

EDITOR
Ernest C. Smith.....Chicago, Ill.

ASSOCIATE EDITORS
Albert R. Vail.....Urbana, Ill.
Johnson Brigham.....Des Moines, Ia.
Frederick M. Bennett.....Lawrence, Kan.
J. P. MacCarthy.....Kalamazoo, Mich.
Mrs. E. A. Delano.....Chicago, Ill.

50c a Year. 5c a Copy.

The subscription renewals for the Western Conference Unitarian are coming in regularly, but not as rapidly as we might desire. In the absence of notice to discontinue we shall continue to send the paper to all addresses on last year's list; but it would relieve editorial anxiety if subscribers who have not yet paid this year's subscription would remit promptly on reading this paragraph.

The editor considers it a good use of the space at his disposal once more to call the attention of our churches and Sunday Schools to the approaching visit of Rev. W. I. Lawrance, President of our Sunday School Society. Under the present regime the President is primarily a field officer, dealing with the problems and opportunities of individual schools and teachers on their home ground instead of from an office at 25 Beacon St., Boston. We have excellent manuals, service books, etc., and, at last, a graded system of instruction. Our next need is more fully to utilize these resources, to establish better methods, build up an esprit de corps in our schools. To this need Mr. Lawrance is devoting his earnest attention. His time between March 24th and April 25th is allotted to our district. Churches and schools desiring his services should at once communicate with this office which has charge of the arrangement of his dates. The itinerary should be complete before March 1st. So far it is determined that he will visit Louisville, St. Louis, Keokuk, Omaha and Chicago, but the dates at these points will wait upon further requests. Mr. Lawrance desires to go, not where he will get a "good hearing," but where he will be of most service. Let us make his weeks in our district busy and fruitful.

Two tendencies inherent in the Unitarian Church from the beginning find interesting contemporary expression in recent issues of the Unitarian Advance. We refer to Mr. Boynton's address "Have we an Adequate Theology" delivered at the last meeting of the Middle States Unitarian Conference and Mr. Holmes' "Program" for our churches to follow in helping to secure social justice and so bring in the kingdom of God. The one is a vigorous call to high and sustained thinking, to intellectual leadership, the other an equally vigorous call to good works and social efficiency.

It is well that both calls should find vigorous expression in our body. Clear, strong, honest thinking is as much needed in theology to-day as it ever was. On its practical side theology means a consistent thought of the whole great world order as related to human capacities and powers. What you think about the world in which you live makes a real difference in what you do, even in what you *can* do. A thought may inhibit or urge to action as truly as a material fact or a sensation. It surely is a part of the

legitimate work of our church both to emancipate men's minds from ideas which cramp their powers and melt their courage and also to furnish conceptions which shall unify their thinking and focus their endeavors. A certain minister is accustomed to say "Give me ten years with one congregation and its members shall have a consistent view of the world order which unifies all its various aspects and a consistent attitude towards life with all its varied experiences of joy and sorrow."

The old theologies did this for their time. But they do not serve in our time, do not fit in with the world order as we know it. Hence the need of a "*New Theology*," a fresh interpretation of the world order in its relation to human lives. This is a task to which the Unitarian clergy must insistently address itself. Yet one may venture to question whether we can, or ought to develop an "authoritative" body of doctrine. It is rather for us, as in the past, so in the future to be pioneers, resolutely to accept the handicaps as well as the advantages of our position, rather to be responsive to new revelations than to work out the last and least implications of those already at hand.

On the other hand the genius of our body, with its emphasis on this present life and on human responsibility, has made our leaders peculiarly responsive to actual human needs, making them philanthropists and reformers. It is well that in our day a voice as commanding as that of Mr. Holmes should ring in our ears. We cannot postpone our existence because knowledge is incomplete and the facts not all in. If "human progress rests on human shoulders," as we are so prone to repeat, it is for us actually to have a hand in the process; so far as in us lies, to help "make the good things better and the worst good." This means not a vague feeling, but definite enlistment in some definite enterprize even if that enterprize is no more inspiring than a village improvement society. The more definite the program the more concrete the actual service. Hence the great value of the program Mr. Holmes offers.

Yet we must remember the limitations of ordinary humanity. The general must be in touch with all branches of the army, but the private must do his work in some particular branch of the service. He can not well serve in both the artillery and the infantry at the same time. One may have the thrilling sense of being a soldier of the common good, with the comradeship of all those who strive for that great end, if he has membership in, and takes part in the activities of only a *few* organized movements which seek social justice. Must there not be some specialization? Are there not still "diversities of gift?" Do not the researches of Dr. Simon Flexner exhibit the spirit of social service and promote the general welfare just as truly as the activities of, for instance, the secretary of the Consumer's League? If our church is to do its whole work it must have its inspiration for and appreciation of both types of worker and both types of minister. If a man can dominate a council of war and plan a campaign, we will not ask him to lead a cavalry charge; if a man can give us a unified conception of the world-order which makes life, even under present conditions, gloriously worth living and quickens in us a sense of power and responsibility we will not insist that he "clean up the ward," though that be a worthy movement which awaits its leader. If to some men are given the five talents which enable them to give both kinds of service in generous measure we will rejoice in their splendid powers and efficient service while we still are glad for those who are able to do one thing well.

More important than illustrating tendencies, Mr. Boynton's question and Mr. Holmes' "Program" bring definite challenges to each one of us. Are we thinking as earnestly, vigorously and consistently as we ought? Are we working for social justice in the definite or specific way or ways which justly claim our support?

"Jesus as a Type of the True Believer."

HENRY H. BURCH, HUMBOLDT, IA.

Jesus was a strong believer in men. Whether men came from the fishing village of Galilee, the streets of Samaria, or the vineyards of Judea, it was all the same to him, he believed in them. It is an awful thing to be believed in. No greater challenge was ever thrown into the face of dormant humanity than the challenge of belief. To pity a man is to palliate him, to reprove him is oftentimes to arouse to greater activity the very forces of evil that are already predominant within him; to compromise with him is to buy his future scorn; but to believe in him, just to believe in him, to deliberately stand and look in his face and believe in him; to find him in the very midst of his failures, even while he may be beating a lie into the link of a chain, or building it into the foundations of a house; and while he lifts his face blackened with the smoke of the forge fires, or his hands whitened and burned from the lime of the bricks, just to deliberately stand there before him, and without an accusing finger, or a reproving look, or a compromising insinuation, just to believe in him, and believe in him, and believe in him, till he cringes and quails and recoils, and cries "stop," what an audaciously luscious thing that must be.

The good bishop of D— in Hugo's Masterpiece, must have had a sweet taste in his mouth that was akin to ripe pomegranates when he thrust the silver candle sticks into the hands of Jean Valjean saying "why didn't you take these, too." The piously effete might stop here to analyze the question of an implied falsehood on the part of the bishop, not knowing (for the piously effete have not yet learned it) that the Christian man gives all or nothing to save a man. But the reader of human life stops to take off his hat in the presence of the wondrous conquest of audacious human confidence over the quivering soul of a half defeated man.

I believe the audacity of Christianity inheres in that invincible spirit of optimism with which it is beginning to look beyond the torn pages of ancient catechisms, the vandalized galleries of the past glory of Greece, and the fallen walls of all sacred cities, and beyond the scare heads of modern dailies, with love and hope and admiration upon the bending figure and toilworn face of a man, a common man and just believe in him, and believe in him, and believe in him. Shades of Hercules! Its an awful thing to do.

The mission of modern Christianity is the reapplication of the old divine power of belief to new conditions. Its to be belief in men, just men. The question comes "Can they do it? Can the church people believe in men?" That all depends. If they aren't too busy believing a lot of other things that have been handed down, or, if the millions of Christians (?) have succeeded in the twenty centuries that have passed since Christ in getting all the other extraneous stuff believed, maybe in the future, some time, they will turn their attention of belief toward men. Some one has recently called for a new theological leader, some veritable master of divine things to rise up and give us an authentic positive set of tenets. When he comes, I hope the vast body of hoping Christian men and women who are in all of the churches and that other large body of Christians who hitherto have found no church, will make one demand of him. That is, if he gives us forty-two articles of faith that at least forty one of them will have to do with men, and if he be a "thirty niner," then thirty-eight must have to do with men, or if he contents himself with two dozen articles that at least a baker's dozen plus ten more shall have to do with men.

I know we say we believe in the Fatherhood of God, and the brotherhood of men, but some people have worked

themselves into a religiously polite contemplation of a Godless fatherhood, and a manless brotherhood. A Godless creed is about as weak a thing as a manless creed is ridiculous. You see I am trying to get the emphasis on the word "men," rather than "brotherhood."

You remember in that story of Jesus curing a certain blind man, the account is that after anointing the man's eyes he asked him "if he saw ought?" and the man answered, "I see men as trees walking." Which was a very bad way indeed for one man to see other men.

Trees are marketable stuff, they are commercial commodities, and seeing men as trees, suggests questions as to physical values; as to profit and loss; as to buying price and selling price. The lumber business must indeed be a very heartless business from the trees viewpoint. I well remember seeing a lumberman above the falls of St. Anthony with a great iron pike in his hands and spikes in his boots; jumping from log to log he struck the iron pike into a log here and another one there and as the poor soulless slaves rolled in the swirling stream, one man seemed to be master of thousands of logs and they asked no questions as they shot the boom and were again lashed together and towed to the mill with its shining saws. Seeing men as trees is a very bad way to see men. It suggests axes and planes and saws and looks to the exploitation of minds and souls for the purpose of building systems and institutions, etc. The blind man who was partly cured saw men in their commercial values only, he would be likely to judge a man's value to society by the number of feet he could dig in a ditch for laying a water main or a pipe line.

Any brotherhood that builds on that principle is a soulless brotherhood of machines, not of men. The affection of the steel rolling lathe for the bolt threading machine inspires its highest romance; its passion burns in coke ovens, its holy kisses are the hot splashes of molten iron that fall from the swinging dippers of the Bethlehem mills, its prayers are the groans of its swinging cranes, its songs the hiss of steam, its god the soulless accountant whose books are open day and night. Do you ask for its men? It has no men. It is a brotherhood without men, its men are things; hooded things, burned, blistered, swollen, muscular things, that in their work writhe in the glaring lights of blast furnaces, and stagger out with blinking eyes and heaving chests to meet their god in judgment and receive the day's wage.

Jesus was not content with the man who could see men as trees walking; he said "that won't do, men are more than bridge timber," and he sent the man to the pool to bathe his eyes. The world needs the gospel of bathed eyes more than it does soup houses or theological expositions. The story is that when the man returned he said "I now see all things clearly."

Jesus was a believer in men *as men* and not as *things*, as parts of systems, as mediums of exploitation, as means to certain ulterior ends. He said of some fishermen, these are *my men*, and he called them to him not as fishermen but as men, and to the most unpromising one of all he said "I give unto thee the keys of the kingdom, whatsoever thou shalt bind on earth shall be bound in heaven, and whatsoever thou shalt loose on earth shall be loosed in heaven," and poor impetuous Simon staggered out into the light of an awful challenge, the challenge of a supreme confidence and a fine responsibility and in the light of it all he was transformed. The audacity of Jesus interests me more than his divinity. The audacity that took a man for his best even when he was in his worst, that dared command an outcast to go and sin no more, and called a trembling publican from his hiding place to the entertainment of the prince of righteousness, and the reimbursement of the victims of his past greed.

What then shall we do as ministers? Believe in men, see them as the object of all song and of all service. Little time will we then have to worry over metaphysical subjects, or to quarrel with those who do not think with us.

"It is easy with the great to be great."

Retempered.

C. F. ELLIOTT, QUINCY, ILL.

"The battle is before us and behind us, * * * neither is there any place for us to turn aside."

In a world in which man is an experiment, a world in no-wise fitted for the life of so delicate an organism as man, a world in which his desires constantly outrun the means for their satisfaction, that which has enabled him to survive has been religion. Religion is the imaginative dominance of experience and, because man is far advanced in culture before he distinguishes between imagination and the actual testimony of his senses concerning himself and the world, religion has given what was to him a partial dominance with a promise of more complete rule. Man has been enabled to endure his impotence, his limitations, his pain, suffering and death because through it all he marched on the way to gods and to another life.

But just as truth is tied to falsehood and good is chained to evil, the religion, which enabled man to survive, rendered him incompetent to master the actual world. His life was consumed in the service of ghosts and gods; the other life whose contemplation made this life possible had the sinister effect of rendering it impossible for him to use or enjoy the real life. Man for the most part has been the servant of the supernatural.

From the renaissance there has gone on a battle for the liberalizing or freeing man from his superstitions and giving him more control of himself and his surroundings. The Christian religion, up to this time, had been esteemed a magic, a means of accomplishing something without the trouble of doing it, a salvation without taking the necessary steps. In the 15th and 16th centuries a few people began to think about life and its surroundings and to discriminate between the actual world as it is revealed to the senses and is capable of being remembered and analysed, to a certain extent transformed, and the imagined world of religion. Modern civilization had begun.

The greatest battle man has ever fought and his greatest conquest is his battle with the supernatural and his conquest of the ghosts. It is said that the greatest onward step man ever took was that which he took when he desecrated fire, when he began using it instead of worshipping it. But wherever man has been able to translate anything from the kingdom of the supernatural to the realm of nature and to select or reject it according to whether it stood for welfare or not there man has made a forward step. The men of courage, the men of might, the men with the sublimest qualities of manhood have fought these battles and the conquests they have made are the only conquests that have counted much.

The Liberal church, the Unitarian church in this country, has been first and foremost in this movement. What the world owes, what the country owes, what every community owes to the few who have preserved one little spot free from fear and superstition would require a hundred years of national pension appropriations to pay.

The Christian religion has taken three different ways to reach God and good. Primitive Christianity sought to arrive at blessedness by asceticism. Seeing how universal suffering is in the world, it was logical to suppose that God loves suffering and that the path that leads to God must be through sacrifice and pain. The middle ages sought God and good through polemical theology. Believe and compel belief. Men must set the lance and draw the sword and kindle the fire for God and God will save them. The modern age, culminating in the present, has found God and good in goodness to man. I am inclined to think that, if we could get at the heart of the Christian church to-day, both Catholic and Protestant, we should find that the fires that are on all altars are built of the love

of man to mount up to love of God. Not the least of the factors which have brought this sublime thing to pass is the church whose honored name we bear.

Why not then hush the trumpet call and join the Carnegie fold for a world-without-end peace?

There are two reasons. The first one is that the formula doesn't work. As asceticism and polemical theology failed, so philanthropy fails to find God—the supreme good. The kingdom does not come. When we examine this method of advance we discover that it is only another form of magic, an incantation. A man cannot love man nor God until he forgets what man and God must be and what love is. To continually repeat love to God and love to man is the same as to repeat the sacred syllable "Om" and you can go to sleep in church having gotten into a comfortable attitude. Philanthropy, compassion is a natural instinct, but like all natural instincts it needs discipline and it is not improbable that future analysts of the present age will discover that our philanthropy was the supreme folly of the age. We may perish by the practice of our virtues.

That this position is far in advance of what the world has formerly held will not be denied by any discriminating student, but that there is another step to be taken and at once, if the world is to be saved from religious decadence, must be clear to rational observers. We must fathom the causes of the miseries of the race and find the appropriate remedies for their miseries. Every man born into the world dies a violent death. Not one lives out his natural term of life. Why is this so, and what is the remedy? Metchnikoff has started on the track of the solution of this problem. There are a million problems and the solution of them converges toward the coming of the kingdom and no other course has any promise.

Not that the church is to become a laboratory, a university, a doctor's office nor a social settlement. These things are far better done by other organizations. There is a thousand-fold more knowledge in the world than we use; there is more conscience in the world than appears in life. It is the function of the church to make the knowledge and conscience dynamic, to furnish the motive, to fructify the will, to be the inspiration. Neither do I mean any great, slashing gospel that shall convict man of sin and make him stamp his foot and say "I will," but here a thought and there an emotion that builds or modifies an ideal, which is the only true God, and which becomes masterful over life. Liberal religion ought to be tentative and progressive and although the kingdom does not come there does come at times the assurance that it is properly invited.

There will not be less genuine philanthropy when we go this way. The wealth of Chicago will still raise a quarter of million dollars for the families of the firemen who perished; that is good when the woe has befallen, but to build cities fireproof and with high pressure water systems is a part of the coming religion.

The second reason why the Liberal church cannot rest appears in this: those of us who lived through the last half of the last century lived with the mightiest men who ever trod the planet. They gave us a new world, a greater world, a richer world and it seemed impossible that ever again, as long as man is man, could the ancient superstitions triumph over man's life. During the same period there lived men who studied the "word of God" to really find out its meaning and they discovered that they had in their hands nothing but human documents with all the frailties and follies of men living in the midst of a semi-barbaric culture and we said, surely the crutch of the supernatural has fallen from all intelligence. Henceforth man will walk sure-footedly.

The grass is hardly green upon the graves of the thinkers and scholars than there comes a recrudescence of superstitions and occultisms as gross and deforming as the poor world has ever seen, Tolstoyism, Theosophy, Spiritualism, Dowieism, Eddyism, New Thought in a hundred forms. And these stalking horrors babble and chatter and the multitude follow as the children followed the

pied piper. No other religions, of whose birth we have knowledge, have acquired so tremendous a discipleship as every one of these has acquired in the short space of twenty years. We are informed that they have gathered into their folds the most intelligent men and women. Could anything more forcibly demonstrate the slenderness of that which passes for intelligence? Nothing shows more plainly the drift of the times than the eager welcome and wide acceptance of an alleged philosohy called Pragmatism? This says that the expedient, the useful is the true, while all experience shows that the demonstrably false is often the expedient and useful while the true is too often sad and bitter and the man who will remain a man must choose the bitter and reject the seductive, facing what is and must be.

We must remember, too, that the same tools that build our civilization, the press, the church and the school, can be used in its destruction rendering its downfall the most terrible calamity the race has known.

It is possible that the work of the Liberal Church is just beginning. "The battle is before us and behind us—neither is there any place for us to turn aside."

It is said that the civilization of the world depends upon just a very few; that if you could select and remove a few thousand men from the dominant nations and destroy these men the whole world would revert to barbarism. What dignity and worth there is in civilization more than in barbarism these few thousand men maintain and bestow. Even fewer are they who carry the inner spirit of civilization; who understand that liberty means obligation, whose thoughts and words must not be shots in the dark but honest work in the light. We must temper and retemper our thoughts and words in the furnace of responsibility.

The Scriptures of To-Day.

MINOT O. SIMONS, CLEVELAND, O

What is the Bible? One answer might be given entirely to what it is not, and such an answer might be exactly what many people should hear. My emphasis however, will be upon what it is. The Bible is the human record of a great religious experience covering more than a thousand years. It is a unique record of the development of religious institutions and ideas, displaying not only truth but the errors and inconsistencies inevitable to a record of such a character, covering so long a time and mode in the ancient world.

When it is understood to be the record of a long religious development, we naturally do not go to it for our science. Its science is the very crude science of ancient times. We do not accept its history without question. It is not written for history. Its authors had no conception of the historic spirit. They were moved by the religious spirit alone. Consequently Bible history must be revised and completed by all other historic evidences?

Is it an infallible guide in morals? The coming assumption in Orthodox Christianity is that the Bible is the infallible rule and guide for life. Is the phrase any more than a large pretense or a vague something or other?

Look at the divided Christendom, each sect at war with all the others. Each finds moral and spiritual truth in the infallible guide different from what the others find. There must be something wrong somewhere. Perhaps it is a lack of humor among the churches.

What are all church people doing? They are all picking and choosing from the Bible what they already believe in and they are calmly leaving what they do not believe in or find convenient. That is exactly what I do, but I have no dogma of an infallible Bible concealed anywhere about my Christianity.

Intelligent Christian people are more and more inclined to weariness by phrases that mean nothing but an at-

tempt at piety. The Bible as an infallible guide in morals means no more than the Bible as an infallible guide to science. Who can think well of that God who afflicted the innocent cattle of the Egyptians, and killed the first born of the people, because Pharoah had become obstinate, and not of his own free will, but because God himself had made him obstinate? Who can think well of the human virtue displayed when in a fit of anger, Samuel, a prophet of the Lord, hewed Agag in pieces, and when the dying David, said to have been a man after God's own heart, leaves a message to his son Solomon to murder Joab and Shimei and not let them go down to the grave in peace? Why, these are the ideas of a savage people. Leave them, and a host of other such ideas? Surely. who does not?

And then in the teachings of Jesus. "Resist not evil." Is that a Christian practice anywhere except with a few individual extremists like Tolstoi? "If a man sue thee at the law and take away thy coat, let him have thy cloak also." Is that a Christian practice? Did the same man who said, "resist not evil," and "put up thy sword," also say,"Think not I am come to send peace but a sword. For I am come to set a man at variance against his father and a daughter against her mother?" I do not know. Such is the record. The Christian practice, however, has been to accept the second and to turn from the first as an impracticable idealism. But what about the infallible rule of life? Actually does the phrase mean anything? Actually do we not all go to the Bible with such mind and heart judgments as we possess, and then accept as the sacred Scripture that which approves itself to us as true? Whatever our doctrinal pretentions that is what is done, and the divided Christendom is proof of it.

Scripture is the sacred writings of any people. They are sacred because God is believed to have spoken and the writing is the record of his utterance. Now, nowhere in the world is there a nobler, truer utterance of God than in the Bible, only you must have a noble and true mind to pick out God's words. To the Hebrew people, he gave wonderful revelations because they were a wonderful people and could understand. The Bible is a history of their growth in understanding.

Suppose from the time of King John and the Magna Charta, a political history were written covering a thousand years of political development in England and America toward Democracy. It would embrace our times. It would record three centuries yet to come, and to the end would it not have an incomparable value as indicating the true nature and possibilities of such an institution?

Such is the value of the Bible for the ideas and institutions of Religion. It shows growth as well as attainment. Even the errors that are outgrown are a valuable part of the record.

But, as Lowell declared, "God is not dumb, that he should speak no more?" Since the far off dawn of human intelligence, God has been speaking to the human soul, up to the capacity of the mind to understand, and no more. And surely we ought to see the folly of limiting the revelation to one small race and in one small period of human history. God has been writing his records in the strata of the earth's crust, and was not Sir Charles Lyell one of his prophets? Modern science has found God's words uttered in the depths of space, and Copernicus and Galileo, Kepler, Newton and Herschel have spoken for him. His words have been uttered in the structure and processes of life, in the relics of the dead and in the habits of the living, and Darwin and Huxley and a mighty company have repeated his words. A divine record in the modern world is "Evolution," and Spencer revealed its supreme significance, the unity of the Universe, the unity of Life, the unity of Law,—"one life, one law, one element." Have any ancient scriptures recorded diviner, more inspiring truths than have been and are being recorded by modern science?

All who have created things of beauty, in form and color and sound, endeavoring to restate the divine beauties and

harmonies of God, what shall we say of them and of their work? What of all the teachers of right living? In the pulpit, I frequently read from a book entitled "The Sacred Scriptures of the World." Here are selections, not only from our Bible, but from the Scriptures of China and Egypt, Persia and India, from utterances of noble minds in Greece and Rome. They are statements of what human experience at its best has taught. If the statements are true, then how widely true is the saying, "Every Scripture inspired of God, is also profitable for teaching, for reproof, for correction, for instruction in righteousness." Shall they not all be entered into the Holy Book of our day? If they are true, if they have been upheld and enforced by heroes and martyrs and prophets of many different races and times, have they not, as true, one and the same capacity for inspiration and guidane? Are not the holy aspirations of those outside of Judaism and Christendom, likewise dear to the heart of the Universal Father? If not, something is wrong with our thought of God.

And then the songs,—ah, the songs, not only of the psalmists, the Song of Songs, and the poetry of the prophets, but the songs of our own time! The twenty-third psalm, the nineteenth psalm, and the one hundred and thirty-ninth psalm are sacred scripture, but why not Browning's "Abt Vogler," and "Rabbi Ben Ezra," and Whittier's "Two Angels" and "The Eternal Goodness?"

> "I know not where his islands lift,
> Their fronded palms in air;
> I only know I cannot drift
> Beyond his love and care."

Where, in any Bible, is there a more inspired verse than that? All it lacks is the veneration of the ages, but you and I are to help supply that lack.

Wherever there is such an utterance of truth, of beauty, of goodness, as to inspire in us the spirit of truth and beauty and goodness, there are our Sacred Scriptures today. Not all peoples will have the same books, not all individuals will be inspired and guided by the same words. Such uniformity is of the dead past. The living scriptures are those which can inspire and uplift living minds and hearts.

Does it lower our Hebrew and Christian Bible to admit beside its priceless and in many cases its incomparable treasures, the wealth of other revelations? It does not. It does not injure anything to take it from the fog of error and prejudice. Rather is its own beauty and truth given an added lustre from the radiance of the larger truth of which it is a part? As Max Muller insisted, "If you know the Bible alone, you do not know it."

Would you be happier to think that God's words had been uttered only once in ancient times, to one ancient people, with all the world before and since stumbling in darkness or uncertaintity? You would not. It would be impossible for us to appreciate how much the Bible would lose, if we could imagine ourselves back in the old conception of it.

> "Slowly the Bible of the race is writ,
> And not on paper leaves or leaves of stone:
> Each age, each kindred, adds a verse to it,
> Texts of despair or hope, of joy or moan.
> While swings the sea, while mists the mountains shroud,
> While thunder's surges burst on cliffs of cloud,
> Still at the prophets' feet the nations sit."

MY PRAYER.

Let me be honest in my hope
From day to day
And I shall neither need to grope
Nor need to pray.

Let me believe there is a song
For every day
And I shall need to do no wrong,
Nor need to pray.

Let me but take my neighbor's load
Most any day
And be companions on the road—
What need to pray.

Let me but share the joy I feel
In some glad way,
And sharing truly, will reveal
What 'tis to pray.

Let me but live my life entire
And anywhere,
And I shall find through my desire
I AM MY PRAYER.

Humboldt, Iowa. HARRIET LAKE-BURCH.

The Indianapolis Dedication

Sunday, January 15th, 1911 was a red letter day in the history of All Souls Unitarian Church at Indianapolis, for on that day was dedicated the new church building, the culmination of well-considered plans, much hard work and some sacrifice, the fruition of high hopes and earnest endeavor on the part of the whole congregation and some well-wishing friends. The cut at the head of this page gives a fair idea of the exterior of the building, though of course it gives no idea of its size. The architecture truly expresses the spirit of the church,—friendliness and home-likeness. The entrance is on the side and admits one to a lobby extending clear across the front of the church. In the centre of the front wall is a generous fireplace and some seats are provided, while upon the floor are oriental rugs. This is not a "vestibule," but a "reception hall" adequate to the size of the family housed in the building. This lobby serves the double purpose of shutting out the sound of passing street cars and providing a proper place for friendly greetings. Entering the auditorium one finds a bright, cosy and yet dignified room with permanent seating for three hundred and eighty persons. On this occasion the walls were draped with graceful festoons of Southern smilax.

The floor inclines gently towards the pulpit end, where a simple reading desk and suitable chairs are the only furnishings. The fine pipe organ, gift of Mr. and Mrs. Robert Elliott, is directly back of the platform and fills about two-thirds the width of the church. Above the arch over the organ is the following inscription in letters of gold:

"Love is the spirit of this Church and service is its law. To dwell together in peace, to seek the truth in love and to help one another, This is our covenant."

Back of the auditorium are several class rooms, the main Sunday School room and the minister's study, tastefully

furnished with rug, study table, chairs and book-cases by the men of the church as a Christmas gift to the pastor. The basement contains a dining room where one hundred and fifty persons may be seated at once, a roomy kitchen with all proper appurtenances, a large store room and a men's room. No space is taken out for boilers since the building is heated throughout by steam from a central plant which supplies that part of the city. All parts of the building are thus constantly ready for immediate use.

The exercises in connection with the dedication included a supper and "housewarming" on Saturday evening, a sermon by Rev. S. A. Eliot, D.D., on Sunday morning, preceded by a service of dedication of several children conducted by the pastor, Mr. Wicks, and the dedication service proper on Sunday evening. Rev. Robert S. Fulton of the Fourth Presbyterian Church and Rev. Frank D. Adams of the Universalist Church took part in the exercises. Rev. S. A. Eliot, D.D., President of the American Unitarian Association gave the address of the occasion, speaking of the "Significance of a Unitarian Church to the Community." Mr. Harry C. Huffstetter for the Building Committee presented the keys of the building and told how it came to be and what it meant to those who had labored for it. Mr. Hugh McKennan Landon, President of the Board of Trustees, accepted the keys in behalf of the church and recognized the challenge to greater effectiveness contained in the larger equipment. The pastor and congregation then joined in the Act of Dedication, which was followed by the Prayer of Dedication by Rev. Ernest C. Smith, Secretary of the Western Unitarian Conference. During the day nineteen persons signed the membership rolls, making twenty-five additions since January 1st. Exercises continued through the week, comprising an Alliance Meeting, a concert by Mrs. Hanna Wolff Freeman, the well-known pianist, a reception by the young people of the church, a dedication of the organ through a recital by Charles F. Hansen and a dinner by the Men's Club.

All Souls Church has had only two pastors. Rev. E. E. Newbert served through 1903, 1904 and part of 1905. Rev. F. S. C. Wicks, the present pastor has served since December 10th, 1905. Under his leadership the church has won the strength outwardly manifested in this new and beautiful building.

BOOK REVIEWS

Not long ago Dr. Charles W. Eliot gave to us a splendid little volume on the modern drift of Education.

It portrays in his matchless style the new educational ideal which is today sweeping through the country. The first half of the volume outlines the training which makes a man efficient in whatever calling he is to follow. It shows clearly that it is not primarily for the possession of facts that we today educate our students. The knowledge we can give of this sort is infinitesimal and most of it will be forgotten. But if we can cultivate in the student certain powers of the mind, i. e. judgment, concentration, imagination and the desire to serve we equip him to act, which is far more important than merely to know. The knowledge he requires for his specialty he can gain in short order when once these immortal powers of the mind have been developed. Knowledge comes and goes but the value of concentrated, imaginative, thoughtful good-will will not pass away. Such in general outline is the "Education of Efficiency."

In the second half of his little volume Dr. Eliot presents a picture of the new ideal of a cultivated man. We educate for culture,—true; but it is now a new kind of culture. Culture is primarily a type of character which seeks the truth that it may make the will of God prevail. A cultivated man should doubtless be able to use his English tongue correctly and effectively and be acquainted with the immortal works of literature. Thus do the two dominant ideals of our day, culture and efficiency almost blend into one.

This volume is especially valuable in counteracting the narrow definition of

efficiency current in our schools and universities. The passion for efficiency is universal. The cry of the day is for more efficient doctors, housekeepers, congressmen, teachers, ministers. And our educators are trying to meet the call. The present stress put upon practical education is one of the finest signs in the whole educational world. Our great state universities may be proud of the way they lead the movement.

Yet what is efficiency? A surgeon may wield his knife with infallible precision, but if he operates for a thousand dollars instead of a cure is he really efficient? If the thousand dollars is first in his mind and the cure second would we care to entrust a friend to him? Is the lawyer who pleads for a fee an efficient lawyer even though his mind be keen as a razor's edge, and his eloquence captivate the jury? Is winning a case the mark of efficiency? Has a man of business attained to the pinnacle when he can merely finance and manipulate a corporation? At any rate shall schools educate for such purposes? Of course the gold-enamoured physician, capitalist, lawyer will serve society when he serves himself. Such is the law. The manufacturer will advance the prosperity of the nation even though he maim his employees. The milkman who distributes milk packed with bacteria will not kill *all* the babies; *some* will be nourished. Napoleon was doubtless a boon to Europe in spite of the fact that he stunted the growth of France for a century. But with what incalculable loss does the mercenary doctor or capitalist serve society. It is always minimum service for maximum profit. Here is a neglected factor in real efficiency. No man who does not aim at the service of society can serve her without waste. Let the scholar live merely for his reputation and his researches will often be hopelessly unprofitable. Observe the fruitless things teachers will give to their classes when they have no idea of service. A desire to serve is the secret of eliminating waste in laboratory, class-room, physicians' office and the council chambers of the nation. And what is efficiency but this elimination of waste,-wasted time, effort and human life.

We must take another step in educational reform. At present few students are ever told for what they are to use their skill. Their companions say for the making of money and the winning of fame are we educated. Teachers are afraid to tell the truth lest they teach religion. Or perhaps they do not even realize it themselves. Our education for efficiency will remain a mere ideal until we find a way of teaching our students from the first year of the grammar grade to the last of the university that they are trained simply and solely to serve society. We must learn how to direct action in discipline, recitations every hour of the day into a social spirit. It is a hard task to eradicate the instinctive selfishness of children and youth. Therefore the wakening of the social consciousness must not be confined to a class here or there but must interpenetrate the whole curriculum. — "EDUCATION FOR EFFICIENCY," Riverside Educational Monograph.—A. R. VAIL.

The writer of this article has not chanced to see any notice which adequately brings to the attention of our churches and ministers the admirable series of lessons issued by the American Institute of Social Service under the title "The Gospel of the Kingdom." This series is edited by Josiah Strong, D.D., and is just beginning its third year. Our own church now has its Commission on the Church and Social Service, but other churches preceded us here and even the National Federation of Churches has such a Commission, which has adopted and recommended the subjects covered in "The Gospel of the Kingdom" for 1911. These subjects, to each one of which one quarter of the year is devoted, are "The Church and Social Purity," "Immigration," "The Church and the Workingman" and "Dangerous and Unsanitary Occupations and Conditions." While there is a distinct advantage in using these current lessons a class might well prefer to go back to the beginning and start with the first series entitled "A

Course of Study on Living Social Problems in the Light of the Gospel of Jesus Christ," covering subjects such as Child Labor, Civic Corruption, Intemperance, Public Utilities, Socialism, Labor Conditions and many allied topics. The second series is entitled "Studies in Social Reform and What to Do." The references, questions for discussion, special bibliographies and reports of things accomplished and outlined programs of "things to do" make "The Gospel of the Kingdom" well nigh indispensable to the working minister, even though no class in his church is using it as a text-book. But more than this, the most easily realizable part of the program for the socialization of religion lies in just this effort to understand the relations of men to one another in our own time so that hearts and wills may be united "to make the good things better and the worst good." These lessons are issued monthly at five cents each or fifty cents for the year's numbers. Circulars may be seen at this office or will be sent upon request.

The Publication Department of the A. U. A. has recently issued three volumes which have great interest for students of the Unitarian movement and for those who have personal interest in the Unitarian Ministers of by-gone generations. We refer to the series entitled, "Heralds of a Liberal Faith," the separate volumes being entitled "The Prophets," "The Pioneers," "The Preachers." These volumes contain biographical sketches of three hundred Unitarian ministers whose activity covered a period from 1750 to 1900. Some of the names are well-known, some half-forgotten save in a small circle where their influence is a blessed heritage. The collection has been made and the introduction supplied by Rev. S. A. Eliot, D.D., President of the A. U. A. The work has been with him a labor of love extending over a period of ten years. The personal side of our Unitarian movement is here adequately displayed. The set is offered at $2.50 net or $2.85 postpaid; single volumes $1.00 net, $1.15 postpaid.

Rev. Newton M. Mann, minister emeritus of our Omaha church appears in a new light in his latest book "The Import and Outlook of Socialism?" He is here not only the interpreter, but also the advocate of Socialism. As interpreter he brings the ethical and spiritual significance of the movement to the front, while as advocate he commands a respectful hearing by his sanity. broad-mindedness and poise. As an outline history of the socialistic movement, as a resume of unconscious socialism which permeates society today and as a winning presentation of the ideals. which socialism seeks the book is likely to secure a wide reading and respectful attention. The historical portion sketches the rise of the movement on the continent of Europe, in England and in America. The significance of its international character and its accordance with the ethical teaching of Jesus are finely portrayed. Chapters are devoted to the relation of socialism to the woman question and to the church. One need not feel so hopeless about the church as an aid to social progress as Mr. Mann apparently does to admit the justice of some of his strictures in this connection. With regard to the progress of socialism Mr. Mann is an evolutionist rather than a revolutionist. His studies have taught him that social growth is a slow progress. He holds that the very slowness gives the training which fits men to enjoy the ends which socialism proposes. The book is handsomely printed and makes a fit companion for his earlier volume "The Evolution of a Great Literature."

IMPORT AND OUTLOOK OF SOCIALISM. By Newton M. Mann. James H. West & Co., Boston, Mass. $1.50 net.

ASSOCIATE ALLIANCE.

The Chicago Associate Alliance of Unitarian and other Liberal Christian Women will hold its next meeting at the Third Unitarian Church, Chicago, Monroe street near Kedzie avenue, on Thursday, Feb. 2nd at 11 a. m. Rev. Albert R. Vail of Urbana, Ill., will give an address upon "The Unitarian of Tomorrow." Luncheon at one o'clock.

NEWS FROM THE CHURCHES.

OHIO.

CLEVELAND.—Church of the Unity, Rev. M. O. Simons. During the month of January the pastor has had leave of absence. During this time he supplied the pulpit of the Arlington Street church in Boston and acted as Billings Lecturer in New England. Our pulpit supplies during Mr. Simons' absence were as follows: Jan. 8th, Rev. F. C. Southworth, President Meadville Theological School; Jan. 15th, Prof. F. C. Dean of Meadville; Jan. 22nd, Rev. Ernest C. Smith, Secretary Western Unitarian Conference; Jan. 29th, Rev. William Channing Brown, A. U. A. Field Secretary for New England.

MICHIGAN.

KALAMAZOO.—People's Church. This church is saddened by the resignation of its pastor, Rev. J. P. MacCarthy, to accept a call to the pastorate of the Unitarian Church at Waltham, Mass. In his five years in Kalamazoo Dr. MacCarthy has won an enviable and increasing reputation and influence. He has been not only an eloquent preacher, but also "a doer of the word," lending head and heart and hand to every movement that promised to make Kalamazoo a safer and better place of residence. Under his guidance the work of the church has been broadly extended. He goes to his new field of labor with the best wishes and the affectionate regards of the People's Church.

ILLINOIS.

CHICAGO.—Third Unitarian Church, Rev. M. Rowena Morse, Ph.D. For more than two years this church has enjoyed the services of Prof. George B. Foster as preacher but without any pastoral relation. It has now called Dr. Morse to be its leader and she began her service January 22nd. Dr. Morse left Keokuk last fall, where after a ministry of four years she left a strong organization, to take temporary charge of the Church at Kenosha, Wis. In her brief stay there she has made such an impression that the Kenosha Church tried very hard to induce her to remain permanently, but Dr. Morse chose the more difficult service and comes to Chicago. The Third Church is one of the most responsible posts in the Western field. Under existing conditions in our denomination, important city pulpits have not been given to women, and Dr. Morse accepts the charge primarily for the influence this appointment may have on woman's professional advancement. She also retains an associate ministry of the Kenosha church—position strictly advisory.

CHAMPAIGN — URBANA. — Unitarian Church, Rev. A. R. Vail. The fall season proved in many respects the most successful in the short history of this University town church. The student attendance at the morning services has been more consistently large than ever before. In October Prof. C. F. Hottes, a very able scientist in the University, gave a brilliant series of stereopticon lectures on the "Origin of the Earth and its Life" which packed the little church to the doors. Dr. C. F. Dole spoke at the last lecture in a fashion that will long be remembered. The inspiration that came from his visit is still carrying us forward.

Since the close of these lectures the Students Unity Club has taken a fresh step ahead. Discussions led by foreign students proved intensely interesting and brought out on the average of sixty each evening. The Woman's Alliance enlisted more women in its annual Christmas bazaar than ever in the past and is doing capital work toward strengthening the church organization. Fourteen new members were received into the church between October and New Years and a number of others permanently identified themselves with the institution. Many of them will soon go out from the University into other communities but we feel we are recruiting just as many members for the larger fellowship of liberal churches.

WISCONSIN.

KENOSHA.—Henry M. Simmons Memorial Church. A vigorous program has been prepared. Rev. Newton Mann will supply the pulpit for the present. In addition to the regular morning service, he will give fortnightly Sunday evening

lectures on vital present day themes. These lectures are offered to the people of the city free of charge and have been advertised by the distribution of one thousand circulars and newspaper space has been obtained for liberal reports. Two prominent citizens have been added to the Board of Trustees, which has entered upon an aggressive campaign in the city. The Sunday School has largely increased in numbers. New song books have been obtained. The Woman's Alliance has had a striking success with a course of entertainments clearing over $240. Dr. Morse retains an associate ministry here—position strictly advisory.

MINNESOTA.

ST. CLOUD.—Unity Church, Rev. Paul D. Dansingberg. The Woman's Auxiliary and the congregation of Unity church are much alive. Last year at this time we were facing a rather formidable proposition. The church had to be shingled at a cost of over $500 and no money was upon hand to do this.

Under the leadership of a most able and active woman, Mrs. C. L. Atwood, with the cooperation of the Woman's Auxiliary and its faithful president, Mrs. W. A. Shoemaker, an Advertisers Fair was given in the Public Service building of this ctiy. Many firms in the East and West availed themselves of this opportunity to advertise. Samples of their goods were sent by request to us and were put upon exhibition for a week. Every possible means was used to give these goods fair advertisement. Notices were put in the papers, various articles were displayed alternately in the show windows, lunches were served at noon at very moderate prices and during this noon hour various firms were allowed to exhibit the lines of goods which they were trying to introduce. After this week of advertisement the goods were then sold at proper prices and the proceeds went to the enterprising women of the church. Seven hundred dollars were in this way realized. The debt of five hundred dollars for the shingling was disbursed and four hundred dollars —the original two hundred with accumulations—is invested at 7 percent interest. With this amount as a reserve we have now under consideration the installment of a pipe organ in the church. All this work has been done within a year and the society rejoices in the hope of larger life and more fruitful activity in the future.

IOWA.

DESMOINES.—First Unitarian Society, Rev. Everett Dean Martin. After nearly four months of hearing candidates this church extended a call to Everett Dean Martin, at that time pastor of the Universalist Church at Dixon, Ill. Mr. Martin accepted the call and began his pastorate on Sunday, January 15th, delivering an inspiring sermon on "The Place of Liberal Christianity in Modern Life." A public Installation Service will follow in due season. Mr. Martin is a graduate of McCormick Theological Seminary in Chicago and has had one pastorate with a Congregational church and one with a Universalist church. The church looks forward to renewed and enlarged power under his leadership.

KENTUCKY.

LOUISVILLE.—Church of the Messiah, Rev. Maxwell Savage. Rev. Maxwell Savage was married to Miss Marguerite Downing, daughter of Mrs. Mary Cleveland Downing of New York, on January 18th, at 4:30 p. m., at the Buckingham Hotel, New York. Rev. M. O. Simons of Cleveland acted as best man and Dr. Cleveland of New York escorted the bride. The wedding was a quiet affair, the guests being limited to the two families and close friends. Mr. Savage was granted leave of absence for three Sundays, Jan. 22nd and 29th, and Feb. 5th. Rev. J. M. Davidson supplied the pulpit the first two Sundays and Rev. Fred V. Hawley, a former pastor, comes for Feb. 5th. The church rejoices with its pastor in his new happiness.

KANSAS.

TOPEKA.—First Unitarian Church, Rev J. H. Jones. The time between Dec. 15, '10, and Jan. 15, '11 has been one of special interest and importance to the Topeka church. On Dec. 16, the Branch Alliance gave a supper in connection with its Annual Sale of needle-work. Both the

Sale and the Supper were a success, and the financial returns were larger than they have been on any similar occasion for several years.

The Sunday School Christmas Drama by the children was given on Dec. 22d, and was greatly enjoyed by all. In addition to covering expenses, this entertainment enables the Sunday School to donate five dollars to the City Provident Association to help make some unfortunate children happy for Christmas.

The most unique affair of the season, however, was an Opossum Supper for the boys of the church given by the pastor and his wife, assisted by some of the boys' sisters. After supper readings from "Uncle Remus" were interspersed by simple but lively Southern games, the combination of which made the occasion a decided success.

The Annual Banquet and Business Meeting of the church was held on Jan. 13th, at 6:30 p. m. At this meeting the Treasurer's report showed that the finances of the church are in a better condition than they have been for several years. All the organizations of the church were reported to be in a good and prosperous condition. The church building is in good repair; harmony prevails in all phases of its work, and the outlook is bright for a pleasing and prosperous year.

WICHITA.—First Unitarian Church, Rev. Edward Day. On Sunday evenings the pastor is giving a course of popular lectures on "Foreign and American Novelists." These lectures are attended by many outside the membership of the church and are followed by a social half hour in which tea and wafers are served by the ladies of the church. In a recent contest over Sunday baseball the pastor ranged himself on the side of the supporters of this pastime. Though bitterly denounced by the other ministers of the city, he was supported by the board of trustees of his church and won many friends by his liberal attitude. Since this episode he has geen generally known in the community as "Baseball Day." The heating plant has recently been overhauled by the firm which originally installed it, and is giving better satisfaction than ever before. Our Alliance ladies, as usual, were the leaders in the large interdenominational Christmas Shop in which seventeen societies participated. They cleared nearly one hundred dollars as their share and won high praise for their unfailing courtesy and splendid leadership.

The next session of the National Conference will be held in Washington, D. C., Oct. 23rd-26th of this year. It is not too early to begin laying plans to attend this Conference. Since the meeting in Chicago two years ago it is easier for us here in the Middle West to realize that we are part and parcel of this body.

Secretary in the Field.

During the month of January the secretary was privileged to have a part in two significant celebrations. The first was the seventy-fifth anniversary of the Union Congregational Church at Green Bay, Wis., extending over Saturday, Sunday and Monday, Jan. 7th, 8th and 9th. This church has won its freedom inside the regular organization of the Congregational Church. Indeed, one may fairly say that in the State of Wisconsin at large the battle for freedom in that church has been won. The practical question of the use of that freedom now confronts the churches of that order in Wisconsin. It was good, not only to carry fraternal greeting from our body, but also to share the cordial fellowship and the hopeful forward look. The other occasion was the dedication of the new church building at Indianapolis reported more fully on another page of this issue. Other Sundays the secretary preached at the Third Church, Chicago, Church of the Unity, Cleveland, and the Christian Union Church, Rockford, Ill.

Rev. Everett D. Martin, formerly of the Universal Fellowship, having satisfied the Fellowship Committee is hereby recognized and commended to our ministers and churches. W. Hanson Pulsford, Florence Buck, Ernest C. Smith, Fellowship Committee for Western States.

(*Continued from second page of cover.*)

SERENA—Pleasant Hill Union Church. Hour of service, 10:45 A. M., third Sunday in month.

SHEFFIELD—First Unitarian Church. Hour of service, 10:45 A. M. Rev. C. A. Polson.

SHELBYVILLE—First Congregational Church. Hour of service, 10:30 A. M., second and fourth Sundays of month. Rev. Jasper L. Douthit.

URBANA-CHAMPAIGN—Unitarian Church, Matthews and Oregon Sts., Urbana. Hour of service, 11 A. M. Rev. Albert R. Vail, 908 W. Nevada St.

MINNESOTA.

ADRIAN—People's Church. Occasional services.

DALBO—Dalbo Unitarian Society (Swedish). Rev. David Holmgren.

DULUTH—First Unitarian Church, First Street and Eighth Avenue, East. Hour of service, 11 A. M. Rev. George R. Gebauer, 1209 E. Third Street.

HANSKA—Nora Free Church. Hour of service, 11 A. M. Rev. A. E. Norman.

LUVERNE—Unity Congregation Church. Hour of service, 10:45 A. M. Occasional services.

MINNEAPOLIS—First Unitarian Society, Eighth St. and Mary Place. Hour of service, 10:30 A. M. Rev. Wilson M. Backus, 803 Mary Place.

SPRINGVALE—Springvale Unitarian Society (Swedish). Rev. David Holmgren.

ST. CLOUD—Unity Church. Hour of service, 10:45 A. M. Rev. Paul D. Dansingberg.

ST. PAUL—Unity Church, Portland Ave. and Grotto St. Hour of service, 11 A. M. Rev. John D. Reid, 656 Portland Ave.

UNDERWOOD—First Christian Church (Swedish) Summer preaching station.

WISCONSIN.

HUDSON—The Scandinavian Unitarian Society of Hudson. Rev. A. E. Norman, Hanska, Minn.

KENOSHA—Henry M. Simmons Memorial Church, Chicago St. Hours of service, 10:30 A. M. and 7:30 P. M.

MADISON—First Unitarian Society, Wisconsin Ave. Hours of service, 11 A. M. and 7:30 P. M. Rev. Frank A. Gilmore, 117 West Gorham St.

MENOMONIE—First Unitarian Society. Rev. Chas. F. Niles.

MILWAUKEE—First Unitarian Society, Ogden Ave. and Astor St. Hour of service, 11 A. M. Rev. Walter F. Greenman, 682 Astor St.

IOWA.

CHEROKEE—Unity Church. Occasional services.

DAVENPORT—First Unitarian Society, Grand Ave. Hour of service, 10:45 A. M. Rev. Robert E. Ramsay, 2104 Grand Ave.

DESMOINES—First Unitarian Society, Eleventh and High Sts. Hour of service, 10:30 A. M. Rev. Everett D. Martin.

HUMBOLDT—Unity Church. Hours of service, 10:30 A. M. and 7:30 P. M. Rev. Henry H. Burch.

IOWA CITY—First Unitarian Society, Iowa Ave. and Gilbert St. Hours of service 10 A. M. and 7 P. M. Rev. Robert S. Loring.

KEOKUK—First Unitarian Society. Hour of service, 11 A. M.

PERRY—Unity Church. Hour of service, 10:30 A. M.

ROCK RAPIDS—People's Church. Lay services.

SIOUX CITY—Unity Church, Tenth and Douglas Sts. Hours of service, 10:30 A. M. and 7:30 P. M. Rev. Manley B. Townsend, 410 Tenth St.

WASHTA—Unity Society. Service and Sunday school every other Sunday at 2 P. M.

MISSOURI.

KANSAS CITY—All Souls Church, Baltimore Ave. and Armour Blvd. Hour of service, 11 A. M.

ST. LOUIS—Church of Messiah, Union Ave. and Morgan St. Hour of service, 11 A. M. Rev. John W. Day, 320 N. Newstead Ave.

ST. LOUIS—Church of the Unity, Park and Armstrong Aves. Hour of service, 11 A. M. Rev George R. Dodson, 48 Nicholson Place.

KANSAS.

BELOIT—First Unitarian Society. Rev. Geo. F. Armington.

LAWRENCE—The Unitarian Church, Hancock and Vermont Sts. Hours of service, 11 A. M. Rev. Frederick M. Bennett, 1209 Oread Ave.

TOPEKA—First Unitarian Church, 918 Topeka Ave. Hour of service, 11 A. M. Rev. J. H. Jones, 706 Tyler St.

WICHITA—First Unitarian Church, North Topeka and Central Aves. Hour of service 11 A. M. Rev. Edward Day, 3215 Douglas Ave.

NEBRASKA.

LINCOLN—All Souls Church, Twelfth and H. Sts. Hour of service, 10:30 A. M. Rev. Arthur L. Weatherly, 1784 S. 25th St.

OMAHA—Unity Church, 17th and Cass Sts. Hour of service, 10:45 A. M. Rev. Manfred Lilliefors

COLORADO.

COLORADO SPRINGS—All Souls Unitarian Church Dale and Tejon Sts. Hour of service, 11 A. M. Rev. J. Lewis Marsh, 219 E. Monument St.

DENVER—First Unitarian Society, Broadway and 19th Sts. Hour of service, 11 A. M. Rev. David Utter, D. D., 329 Broadway.

FORT COLLINS—Unity Church. Hour of service, 11 A. M. Rev. J. C. Mitchell.

GREELEY—Unity Church, Ninth St. and Ninth Ave. Hour of service, 10:45 A. M. Rev Milton R. Kerr.

PUEBLO—Unity Church, Court and Ninth Sts. Hour of service, 7:30 P. M. Rev. Edwin G. Brown, 219 W. 6th St.

SOUTH DAKOTA.

BROOKINGS—First Unitarian Society. Rev. Robert P. Doremus, 510 Medary Ave.

KENTUCKY.

LOUISVILLE—Chnrch of the Messiah, Fourth Ave., and York St. Hour of service, 11 A. M. Rev. Maxwell Savage, The Chesterfield.

WE declare our fellowship to be conditioned on no doctrinal tests, and welcome all who wish to join us to help establish truth and righteousness and love in the world:

We believe that to love the Good and live the Good is the supreme thing in religion:

We hold reason and conscience to be final authorities in matters of religious belief:

We honor the Bible and all inspiring scripture, old or new:

We revere Jesus and all holy souls that have taught men truth and righteousness and love, as prophets of religion:

We believe in the growing nobility of Man:

We trust the unfolding Universe as beautiful, beneficent, unchanging Order; to know this order is truth; to obey it is right and liberty and stronger life:

We believe that good and evil inevitably carry their own recompense, no good thing being failure, and no evil thing success; that heaven and hell are states of being; that no evil can befall the good man in either life or death; that all things work together for the victory of good:

We believe that we ought to join hands and work to make the good things better and the worst good, counting nothing good for self that is not good for all:

We believe that this self-forgetting, loyal life awakes in man the sense of union, here and now, with things eternal—the sense of deathlessness; and this sense is to us an earnest of the life to come:

We worship One-in-All,—that Life whence suns and stars derive their orbits and the soul of man its Ought,—that Light which lighteth every man that cometh into the world, giving us power to become the sons of God,—that Love with whom our souls commune. This One we name—the Eternal God, our Father.

Resolution of May 19, 1892.

Resolved, That the Western Unitarian Conference hereby declares it to be its general aim and purpose to promulgate a religion in harmony with the foregoing preamble and statement